



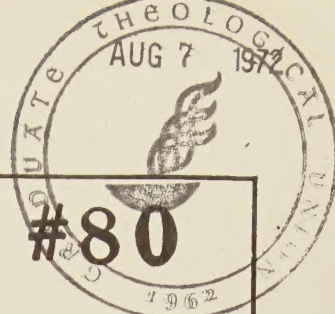
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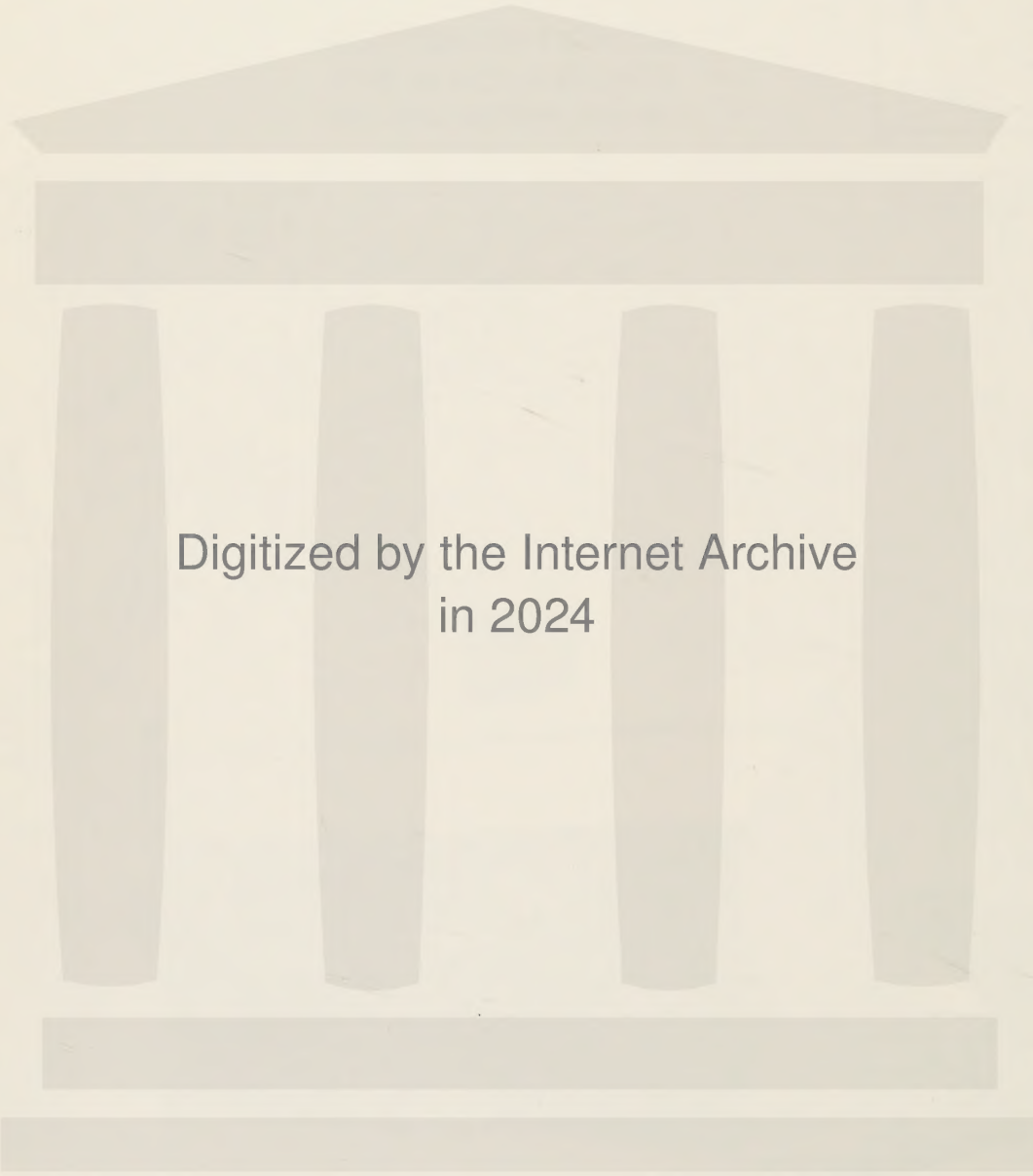
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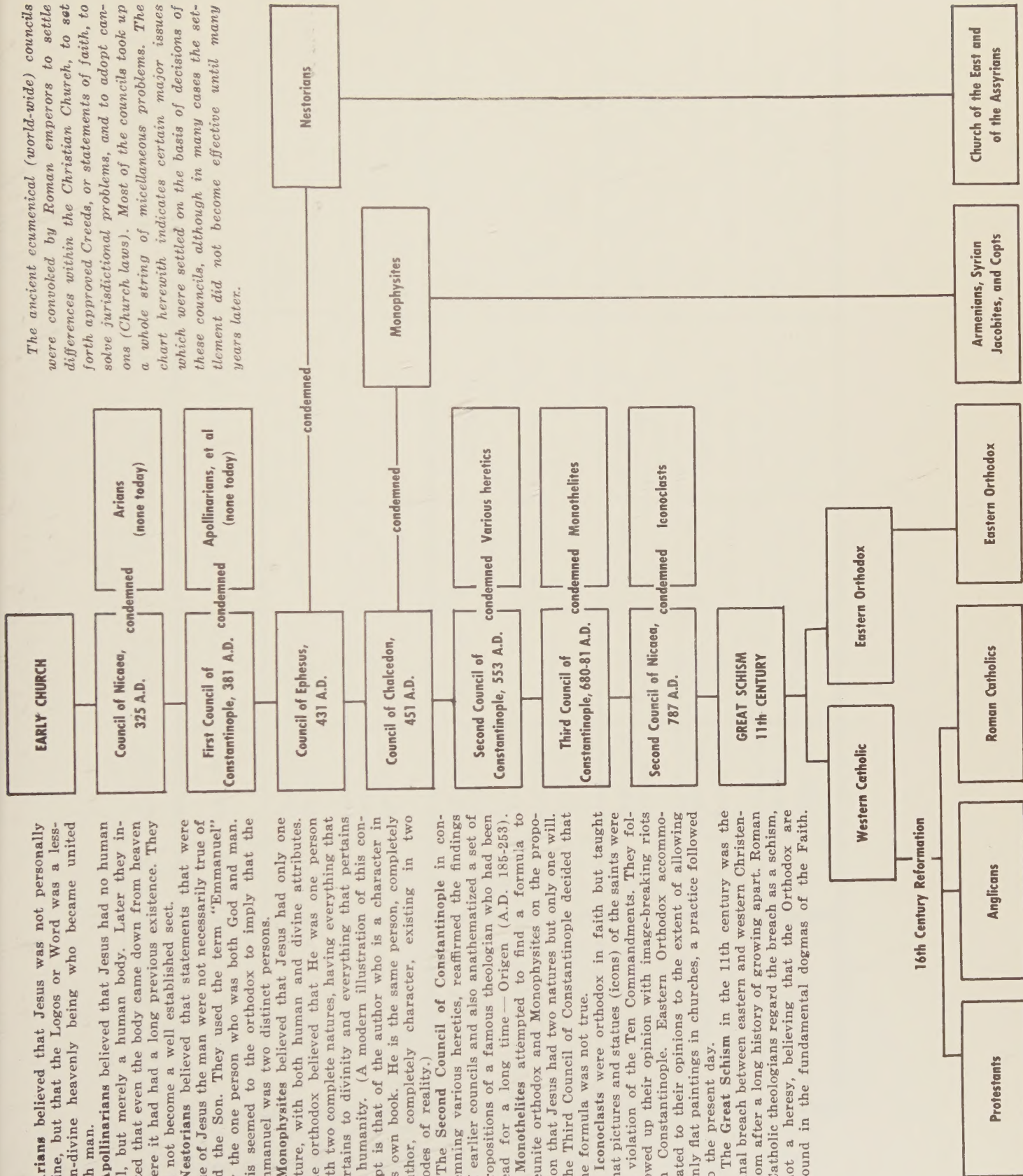
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THE ANCIENT ECUMENICAL COUNCILS

The ancient ecumenical (world-wide) councils were convoked by Roman emperors to settle differences within the Christian Church, to set forth approved Creeds, or statements of faith, to solve jurisdictional problems, and to adopt canons (Church laws). Most of the councils took up a whole string of miscellaneous problems. The chart herewith indicates certain major issues which were settled on the basis of decisions of these councils, although in many cases the settlement did not become effective until many years later.



SACRAMENTS GIVE GOD'S GRACE (HELP AND FAVOR)

SEVEN SACRAMENTS	WHERE IN PRAYER BOOK	SUBJECT	MINISTER	MATTER	FORM	RESULT
HOLY BAPTISM	Pp. 273-282	UNBAPTIZED PERSON	IN EMERGENCY ANYONE	WATER	BAPTIZE IN NAME OF HOLY TRINITY	REGENERATION - NEW LIFE MEMBERSHIP IN THE CHURCH
HOLY COMMUNION	Pp. 67-84	CONFIRMED PERSON	PRIEST	BREAD AND WINE	WORDS OF INSTITUTION	RECEIVE CHRIST'S SACRAMENTAL BODY AND BLOOD - REFRESHMENT
HOLY ABSOLUTION	Pp. 546 AND 313 (RUBRIC)	BAPTIZED PERSON	PRIEST	SORROW FOR SIN	ABSOLVE IN NAME OF HOLY TRINITY	FORGIVENESS AND GRACE TO LIVE A BETTER LIFE
HOLY CONFIRMATION	Pp. 296-299	BAPTIZED PERSON	BISHOP	LAYING ON OF HANDS	PRAYER FOR GIFTS OF HOLY GHOST	RECEIVE SEVEN FOLD GIFTS OF THE HOLY GHOST
HOLY ORDERS	Pp. 529-559	CONFIRMED MALE	BISHOP	LAYING ON OF HANDS	"RECEIVE YE THE HOLY GHOST..." (ETC.)	BISHOPS, PRIESTS, AND DEACONS, WITH AUTHORITY AND PRIVILEGES.
HOLY MATRIMONY	Pp. 300-304	BAPTIZED PERSONS	MAN AND WOMAN	EVIDENCE OF INTENTION	MUTUAL PROMISES	HELP FOR FULFILLMENT OF MARRIAGE PROMISES
HOLY UNCTION	P. 320	BAPTIZED PERSON	PRIEST	BLESSED OIL	PRAYER FOR GRACE AND HEALING	GIFT OF SPIRITUAL AND PHYSICAL HEALING

TWO NECESSARY FOR SALVATION. P.B. P. 292

FIVE OTHER SACRAMENTS

The Most Reverend Michael Ramsey, Archbishop of Canterbury



A COLLECTION OF PAPERS, SOCIETY

Printed by ORDER of the

FOR THE

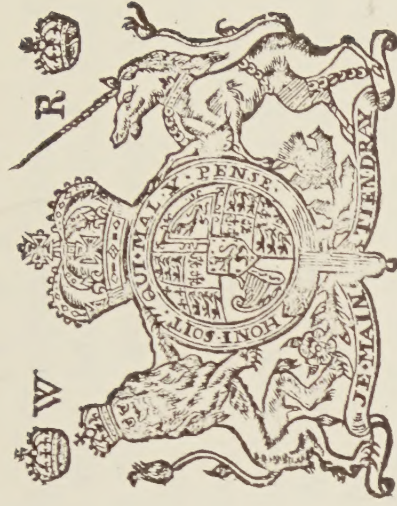
PROPAGATION of the GOSPEL
in FOREIGN PARTS.

VIZ.

The Charter,	{	Instructions for the Clergy.
The Request, &c.		Instructions for School-Masters.
The Qualifications of Missionaries.	{	Prayers for the Charity-Schools.

L O N D O N,

Printed by Joseph Downing, in Bartholomew-Close near
West-Smithfield, 1706.



WILLIAM the Third, by the
Grace of God, of England,
Scotland, France, and Ireland,
King, Defender of the Faith,
&c. To all Christian People,
to whom these Presents shall
come, Greeting.

I. Whereas We are credibly Informed, That
in many of Our Plantations, Colonies and Facto-
ries beyond the Seas, belonging to Our King-
dom of England, the Provision for Ministers is
very mean, and many others of Our said Plan-
tations, Colonies and Factories are wholly De-
stitute and Unprovided of a Maintenance for
Ministers, and the Publick Worship of God; and
for lack of Support and Maintenance for such,
many of our Loving Subjects do want the Ad-
ministration of God's Word and Sacraments,

A 2

and

and seem to be abandoned to Atheism and Infidelity; and also for want of Learned and Orthodox Ministers to Instruct our said Loving Subjects in the Principles of True Religion, divers Romish Priests and Jesuits are the more encouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry.

II. And whereas We think it our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas we have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing and disposing of the Charity of Our loving Subjects, divers Persons would be Induced to extend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on the said Charitable

That a Maintenance for an Orthodox Clergy, and other Provision may be made for the Propagation of the Gospel in the Plantations beyond the Sea.

His Majesty incorporates the Archbishop of Canterbury and 93

ble Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted and Appointed, and by these Presents, for Us, Our Heirs and Successors, Do Will, Ordain, Constitute, Declare and Grant, That the most Reverend Fathers in God, Thomas Lord Archbishop of Canterbury, and John Lord Archbishop of York; the Right Reverend Fathers in God, Henry Lord Bishop of London, William Lord Bishop of Worcester, Our Lord Almoner, Simon Lord Bishop of Ely, Thomas Lord Bishop of Rochester, Dean of Westminster; and the Lords Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster for the time being; Edward Lord Bishop of Gloucester, John Lord Bishop of Chichester, Nicholas Lord Bishop of Chester, Richard Lord Bishop of Bath and Wells, Humphrey Lord Bishop of Bangor, John Montague Doctor of Divinity, Clerk of our Closet, William Sherlock Doctor of Divinity, Dean of St. Paul's, William Stanley Doctor of Divinity, Arch-Deacon of London, and the Clerk of the Closet, of Us, Our Heirs and Successors; the Dean of St. Paul's, and Arch-Deacon of London for the time being; The two Regius and two Margaret Professors of Divinity of both Our Universities, for the time being, Thomas Earl of Thanet, Thomas Lord Viscount

others, by the Name of, The Society for the Propagation of the Gospel in Foreign parts.

count Weymouth, Francis Lord Guilford, William Lord Digby, Sir Thomas Cookes of Bently, Sir Richard Bulkley, Sir John Phillips, and Sir Arthur Owen, Barons; Sir Humphrey Mackworth, Sir William Prichard, Sir William Russel, Sir Edmund Turner, Sir William Hustler, Sir John Chardin, and Sir Richard Blackmore, Kts. John Hook Esq; Serjeant at Law, George Hooper Doctör of Divinity, Dean of Canterbury, George Booth Doctör of Divinity, Archdeacon of Durham, Sir George Wheeler Prebendary of Durham, William Beveridge Doctör of Divinity, Arch-Deacon of Colchester, Sir William Dawes, Baronet, Thomas Manningsham, Edward Gee, Thomas Lynford, Nathaniel Resbury, Offspring Blackball, George Stanhope, William Hayley, and Richard Willis, Doctörs of Divinity, and Our Chaplains in Ordinary; John Mapletost, Zachæus Itham, John Davis, William Lancafter, Humphrey Hodey, Richard Lucas, John Evans, Thomas Bray, John Gascarth, White Kennett, Lilly Butler, Josiah Woodward, Doctörs in Divinity; Gideon Harvey, and Frederick Slare, Doctörs of Physick; Rowland Cotton, Thomas Fervois, Maynard Colchester, James Vernon Junior, Joseph Neal, Grey Nevill, Thomas Clerk, Peter King, Rock, John Comins, William Melmouth, Tho. Bromfield, John Reynolds, Dutton Seaman, Whitlock Bulstrode, Samuel Brewster, John Chamberlain, Richard King, and Daniel Nicoll, Esqs; Benjamin Lawdell,

Lawdell, John Trimmer, Charles Toriano, and John Hodges, Merchants; William Fleetwood, William Whitfield, and Samuel Bradford, Masters of Arts, and Our Chaplains in Ordinary; Tho. Little, Batchelor in Divinity; Tho. Staino, Henry Altham, William Lloyd, Henry Shute, Tho. Frank, and William Mecken, Clerks, and their Successors; to be Electèd in manner as hereafter directèd, be, and shall for ever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed, and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*: And them and their Successors by the same Name, We do by these Presents, for Us, Our Heirs and Successors, really and fully Make, Ordain, Constitute and Declare, One Body Politick and Corporate in Deed and in Name.

V. And that by the same Name, they and their Successors shall and may have perpetual Succession.

VI. And that they and their Successors, by To Purchase that Name, shall and may, for ever hereafter, be Persons Able and Capable in the Law to Purchase, Have, Take, Receive, and Enjoy to them and their Successors, Manors, Messuages, Lands, Tenements, Rents, Advowsons, Liberties, Privileges, Jurisdiccions, Franchises, and other Hereditaments whatsoever, of whatsoever Nature, Kind

Kind and Quality they be, in Fee and in Perpetuity, not exceeding the yearly Value of Two Thousand Pounds, beyond Reprizals; and also Estates for Lives and for Years, and all other manner of Goods, Chattels, and Things whatsoever, of what Name, Nature, Quality, or Value soever they be, for the better Support and Maintenance of an Orthodox Clergy in Foreign Parts, and other the Uses aforesaid; And to Give, Grant, Lett and Demise the said Manors, Messuages, Lands, Tenements, Hereditaments, Goods, Chattels, and things whatsoever aforesaid, by Lease or Leases, for Term of Years, in Possession at the time of Granting thereof, and not in Reversion, not exceeding the Term of One and Thirty Years from the time of Granting thereof; on which, in Case no Fine be taken, shall be Reserved the full Value; and in Case a Fine be taken, shall be Reserved at least a Moiety of the full Value, that the same shall reasonably and *Bona fide* be worth at the time of such Demise.

And to Grant or Demise for 31 Years in Possession entirely without Fine at the full Rent, or with Fine at the Moiety of the full Value.

And by that Name to Plead and be Impleaded.

VII. And that by the Name aforesaid, they shall, and may be able to Plead and be Impleaded, Answer and be Answered unto, Defend and be Defended, in all Courts and Places whatsoever, and before whatsoever Judges, Justices, or other Officers, of Us, Our Heirs and Successors, in all and singular Actions, Pleas, Matters and

and Demands, of what Kind, Nature or Quality soever they be: And to Act and do all other Matters and Things, in as ample Manner and Form as any other Our Leige Subjects of this Our Realm of *England*, being Persons able and capable in the Law, or any other Body Corporate or Politick within this our Realm of *England*, can, or may have, purchase, receive, possess, take, enjoy, grant, set, let, demise, plead and be impleaded, answer, and be answered unto, defend and be defended, do, permit and execute.

And that the said Society shall have a Common Seal.

VIII. And that the said Society for ever hereafter, shall and may have a common Seal, to serve for the Causes and Business of them and their Successors: And that it shall and may be lawful for them and their Successors to change, break, alter, and make New the said Seal from time to time, and at their Pleasure, as they shall think best.

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IX. And for the better Execution of the Purposes aforesaid, We do give and grant to the said *Society for the Propagation of the Gospel in Foreign Parts*, and their Successors, That they and their Successors for ever, shall, upon the third Friday in *February* yearly, meet at some convenient Place, to be appointed by the said Society, or the Major part of them, who shall be present at Treasurers, any Auditors, one

Secretary, and other Officers for the Year Eight and Twelve in the Morning; and that they, ensuing, who shall take Oath for due Execution of Office, more Vice-President, or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, Ministers, one Secretary, and such other Officers, Ministers, and Servants as shall be thought convenient, to serve in the said Offices for the Year ensuing: And that the said President, and Vice-Presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath, to be to them Administred by the President, or in his Absence, by one of the Vice-Presidents of the Year preceeding, who are hereby Authorized to Administer the same, for the Faithful and due Execution of their respective Offices and Places during the said Year.

That *Thomas, Lord Archbishop of Canterbury* be the first President, who, in 30 days after the Charter passed, shall issue Summons to the Members of the Society to meet and elect Vice-Presidents, Treasurers, X. And Our further Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, Primate and Metropolitan of all *England*: And that the said President shall, within Thirty Days after the passing of this Charter, cause Summons to be Issued to the several Members of the said Society herein particularly mentioned, to meet at such Time and Place as he shall appoint: And that they, or the major

part of such of them as shall then be present, shall proceed to the Election of one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, Ministers, one Secretary, and such other Officers, Ministers, and Servants, as to them shall seem meet; which said Officers, from the time of their Election in to their respective Offices, shall continue therein until the third *Friday in February*, which shall be in the Year of our Lord, One Thousand seven Hundred and One, and from thence forwards until others shall be chosen into their Places in manner afore said.

XI. And that if it shall happen, that any of the Persons at any time chosen into any of the said Offices shall Die, or on any account be removed from such Office at any time between the said yearly Days of Election, that in such Case it shall be lawful for the surviving and continuing President, or any one of the Vice-Presidents, to Issue Summons to the several Members of the Body Corporate, to meet at the usual place of the Annual Meeting of the said Society, at such Time, as shall be specified in the said Summons; and that such Members of the said Body Corporate who shall meet upon such Summons, or the Major part of them, shall and may choose an Officer or Officers into the room or place of such Person or Persons, so Dead or Removed, as to them shall seem meet.

XII. And We do further Grant unto the said Society for the *Propagation of the Gospel in Foreign Parts*, and their Successors, that they and their Successors shall and may, on the third *Friday* in every Month yearly, for ever hereafter, and oftener, if occasion requires, meet at some convenient place to be appointed for that purpose, to transact the Business of the said Society, and shall and may at any Meeting on such third *Friday* in the Month, Elect such Persons to be Members of the said Corporation, as they or the major part of them then present, shall think beneficial to the Charitable Designs of the said Corporation.

XIII. And Our Will and Pleasure is, That no Act of the Society shall be valid, Act done in any Assembly of the said Society, unless the President or some Vice-President, and seven other Members, be present, & the Majority of them consenting thereto.

XIV. And We further Will, and by these Presents for Us, Our Heirs and Successors, do Ordain, and Grant unto the said Society for the *Propagation of the Gospel in Foreign Parts*, and their Successors, That they, or their Successors, or the Major part of them who shall be present at the first and second Meeting of the said Society, or

at any Meeting on the third *Friday* in the Months ^{major part} of *November, February, May, and August*, yearly ^{present, may} for ever, and at no other Meetings of the said Society, shall, and may consult, determine, constitute, ordain, and make any Constitutions, Laws, Ordinances and Statutes whatsoever; as also to Execute Leafes for Years, as aforesaid, which to them, or the Major part of them then present, shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectual promoting the said Charitable Designs: All which Laws, Ordinances and Constitutions, so to be made, ordained and established, as aforesaid, We Will, Command and Ordain by these Presents, for Us, Our Heirs and Successors, to be from time to time, and at all times hereafter, kept and performed in all things, as the same ought to be, on the Penalties and Amerciaments in the same to be imposed and limited, so as the same Laws, Constitutions, Ordinances, Penalties, and Amerciaments, be reasonable, and not repugnant, or contrary to the Laws and Statutes of this Our Realm of *England*.

XV. And We do likewise Grant unto the said Society for the *Propagation of the Gospel in Foreign Parts*, and their Successors, that they and their

take-Subscri-
ptions, and
collect Money
contributed
for the Pur-
poses afore-
said.

their Successors, or the Major part of such of them as shall be present at any Meeting of the said Society, shall have Power from time to time, and at all times hereafter, to depute such Persons as they shall think fit to take Subscriptions, and to gather and collect such Monies as shall be by any Person or Persons contributed for the purposes aforesaid.

XVI. And shall, and may remove and dis-
place such Deputies as often as they shall see
cause so to do, and to cause publick Notificati-
on to be made of this Charter, and the Pow-
ers thereby granted, in such manner as they shall
think most conducive to the furtherance of the
said Charity.

XVII. And Our further Will and Pleasure is,
That the said Society shall yearly and every year,
give an Account in Writing to Our Lord Chan-
cellour, or Lord Keeper of the Great Seal of
England for the time being, the Lord Chief Justice
of the King's Bench, and the Lord Chief Justice
of the Common Pleas, or any two of them, of
the several Sum or Sums of Money by them
received and laid out by Virtue of these Presents,
or any Authority hereby given, and of the Ma-
nagement and Disposition of the Revenues and
Charities aforesaid.

And

And Lastly, Our Pleasure is, That these Our
Letters Patents, or the Inrolment thereof, shall
be good, firm, valid, and effectual in the Law,
according to our Royal Intentions herein be-
fore declared. In Witnesses whereof, We have
caused these Our Letters to be made Patents.
Witness our Self at *Westminster* the Sixteenth day
of *June*, in the Thirteenth Year of Our Reign.

Per Breve de Privato Sigillo

COCKS.

The Names of Members Elected since the Incorporating of the Society.

THE Right Honourable Thomas Earl of
Pembroke and Montgomery, Nathaniel Lord
Bishop of *Durham*, Peter Lord Bishop of *Winche-
ster*, William Lord Bishop of *Landaff*, Jonathan
Lord Bishop of *Exeter*, Gilbert Lord Bishop of
Sarum, John Lord Bishop of *Coventry and Litch-
field*, John Lord Bishop of *Norwich*, Richard Lord
Bishop of *Peterborough*, John Lord Bishop of
Bristol,

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Bristol, James Lord Bishop of Lincoln, *William* Lord Bishop of Oxford, *William Wake* Doctor of Divinity & Dean of Exeter, *Charles Trimmel* Doctor of Divinity, and Arch-Deacon of Norfolk, *George Verney*, Henry Godolphin, John Younger, and *Roger Alibam*, Doctors of Divinity; *Alex. Torriano* Bachelor of Laws, Col. *Francis Nicholson* Governour of Virginia, *George Wright*, Robert Nelson, and *Ralph Snow*, Esqs; Col. *Joseph Dudley* Governour of New-England, Col. *Lewis Morris*, Doctor Samuel Freeman Dean of Peterborough, Col. *Robert Quarry*, Sir *Paul Whitcrott*, Doctor *John Jeffery* Arch-Deacon of Norwich, *Edward Waddington* Master of Arts, *Robert Hardesty*, *Richard Ruth*, *John Hanger*, and *John Evelyn*, Esqs; *George White*, *John Evans*, *William Parrot*, *Henry Loe*, Merchants; *Joshua Walker*, B. D. *Samuel Barton* Doctor of Divinity, Sir *Nathaniel Johnson* Governour of Carolina, *Nicholas Trot* Esq; Attorney Gen. in Carolina, *Philip Stubbs* Master of Arts, *William Gore* Esq; *Humphrey Prideaux* Doctor of Divinity and Dean of Norwich, *Thomas Plume* Doctor of Divinity and Arch-Deacon of Rochester, *George Thorp* Doctor of Divinity and Prebendary of Canterbury, *Thomas Amy* Esq; *Samuel Lowe* B. D. *John Laugbarne* Esq; *William* Lord Bishop of Carlisle; *Richard Leech*, *William Nichols*, Doctors of Divinity; *Edward Colston*,
Francis

Francis Windbam, Esqs; *Thomas Gilbert* Gent. Sir *John Cook* Dean of the Arches, *J. F. Osterwald* Professor of Divinity and Pastor of the Church of *Neufchatel*, *L. Tronchin*, *J. A. Turretin*, Professors of Divinity at Geneva; *Francis Gasstil* Doctor of Divinity, *John Sharp* Esq; *Vigerus Edwards* Gent. *John Laughton* B. D. Prebendary of Worcester, *Ralph Barker*, *Thomas Paget*, *John Millington*, Doctors of Divinity *Thomas Railton*; Esq; The Right Honourable *Charles Earl of Berkeley*, *Francis Barker* Merchant, *George Keith* M. A. *John Meller* Esq; *Mr. Henry Hoare*, Colonel *Caleb Heathcote*, *Thomas Dent*, *Edmond Gibson*, Doctors of Divinity; *Richard Bull* Merchant, *John Hancock* Doctor of Divinity, *Benedict Piézet* Professor of Divinity in Geneva.

*The Request of the SOCIETY for
the Propagation of the Gospel
in Foreign Parts, concerning fit Mi-
nisters to be sent Abroad for that
good Purpose.*

THE SOCIETY for the *Propagation of the Gospel in Foreign Parts*, having been Incorporated by a ROYAL CHARTER under the Great Seal of *England*, dated *June 16. 1701.* and thereby empowered to Ask, Receive, and Dispose of such Monies, as shall be contributed by charitable, devout, and zealous Christians, towards carrying on so great and pious a Design, have already, by what hath been given by themselves and others, not only laid the Foundation, but made considerable Progress in it; having sent, besides Books and other things, several Ministers of the *Church of England* into Her Majesty's Dominions and Colonies in the *West-Indies*.

But understanding by Letters since come from thence, that there is great need of many more,

more, to Instruct the *English*, and such *Indians* as live among them, or near them, in the Principles of the Christian Religion, to administer the Word and Sacraments, and perform all such Offices as are necessary to the Support and Furtherance of the Gospel in those Parts, did in a general Meeting of the said Society, held *January 15. 1702.* agree, That all the Bishops of the Realm, who are Members of the Society, should be earnestly desired to recommend it to their Arch-Deacons and their Officials, that publick Notice may be given in their next Archidiaconal Visitations, that such Clergymen as have a mind to be employed in this Apostolical Work, and can bring sufficient Testimonials, according to the Form hereunto annexed, that they are duly qualified for it, may give in their Names to their respective Bishops in whose Diocese they live, or to their Arch-Deacons, to be communicated by them to the Society, which will consult with the Lord Bishop of *London*, in order to sending them to such Places as have most need, and where they may therefore, by God's Assistance and Blessing, do most good.

And if any shall be sent to Places, where there is not a sufficient Maintenance already settled, the SOCIETY will take care, that they may have not only a competent Subistence, but all the

the Encouragement that is due to those who devote themselves to the Service of Almighty God and our Saviour, by Propagating and Promoting his Gospel in the Truth and Purity of it, according to the Doctrine, Discipline, and Worship Established in the Church of England.

THE SOCIETY Erected by ROYAL CHARTER, for the Propagation of the Gospel in Foreign Parts, taking into serious Consideration the absolute Necessity there is, that those Clergymen who shall be sent abroad, should be duly qualified for the Work to which they are appointed, desire that all Persons, who shall Recommend any to that Purpose, will testify their Knowledge as to the following Particulars; Viz.

- I. The Age of the Person.
- II. His Condition of Life, whether Single or Married.
- III. His Temper.
- IV. His Prudence.
- V. His Learning.

VI. His

- VI. His Sober and Pious Conversation.
- VII. His Zeal for the Christian Religion, and Diligence in his Holy Calling.
- VIII. His Affection to the present Government.
- And,
- IX. His Conformity to the Doctrine and Discipline of the Church of England.

And the said SOCIETY do request and earnestly beseech all Persons concerned, that they recommend no Man out of Favour or Affection, or any other Worldly Consideration: but with a sincere Regard to the Honour of Almighty God and our Blessed Saviour; as they render the Interest of the Christian Religion, and the Good of Mens Souls.

[N. B. It is moreover a standing Order of the Society, That if any Clergy-man, who offers himself for this Service, shall have a Cure, he shall, besides his other Testimonials, have the Approbation and Consent of his Diocesan, signified under his Hand and Seal.]

INSTRU-

INSTRUCTIONS for the Clergy employ'd by the Society for the Propagation of the Gospel in Foreign Parts.

Upon their Admission by the Society.

I. **T**HAT from the Time of their Admission they lodge not in any Public-House; but at some Bookseller's, or in other private and Reputable Families, till they shall be otherwise accommodated by the Society.

II. That till they can have a convenient Passage, they employ their Time usefully; in reading Prayers, and Preaching, as they have Opportunity; in hearing others Read and Preach; or in such Studies as may tend to fit them for their Employment.

III. That they constantly attend the standing Committee of this Society, at St. Paul's Chapter-House, and observe their Directions.

IV. That

IV. That before their Departure, they wait upon his Grace the Lord Arch-Bishop of *Canterbury*, their Metropolitan; and upon the Lord Bishop of *London*, their Diocesan; to receive their Paternal Benediction and Instructions.

Upon their going on Board the Ship designed for their Passage.

I. **T**HAT they demean themselves not only inoffensively and prudently; but so as to become remarkable Examples of Piety and Virtue to the Ships Company.

II. That whether they be Chaplains in the Ships, or only Passengers, they endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily, as also Preaching and Catechizing every Lords-Day.

III. That throughout their Passage, they Instruct, Exhort, Admonish, and Reprove, as they have Occasion and Opportunity, with such Seriousness and Prudence as may gain them Reputation and Authority.

*Upon their Arrival in the Country
whither they shall be sent.*

First, *With Respect to themselves.*

I. **THAT** they always keep in their View the great Design of their Undertaking; viz. to promote the Glory of Almighty God, and the Salvation of Men, by propagating the Gospel of our Lord and Saviour.

II. That they often consider the Qualifications requisite for those who would effectually promote this Design, viz. A sound Knowledge and hearty Belief of the Christian Religion; an Apostolical Zeal temper'd with Prudence, Humility, Meekness, and Patience; a fervent Charity towards the Souls of Men; and finally that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are

are to render to the great Shepherd and Bishop of Souls, at the last Day.

IV. That they acquaint themselves thorowly with the Doctrine of the Church of *England*, as contain'd in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contain'd in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavour to make themselves Masters in those Controversies, which are necessary to be understood in order to the preserving their Flock from the Attempts of such Gainers as are mixt among them.

VI. That in their outward Behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed; that their Ordinary Discourse be grave and edifying; their Apparel decent, and proper for Clergy-Men; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

VII. That they do not board in, or frequent publick-houses, or lodge in Families of Evil Fame; that they wholly abstain from Gaming, and all vain Pastimes; and converse not familiarly with lewd or prophane Persons, otherwise than in order to reprove, admonish, and reclaim them.

D 2 VIII. That

VIII. That in whatsoever Family they shall lodge, they perfwade them to join with them in daily Prayer Morning and Evening.

IX. That they be not nice about Meats or Drinks, nor immoderately careful about their Entertainment in the Places where they shall fojourn; be contented with what Health requires, and the Place eafily affords.

X. That as they be Frugal in Oppofition to Luxury; fo they avoid all Appearance of Covetoufnefs, and recommend themfelves according to their Abilities by the prudent Exercise of Liberality and Charity.

XI. That they take fpecial Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

XII. That avoiding all Names of Difinction, they endeavour to preserve a Chriftian Agreement and Union one with another, as a Body of Brethren of one and the fame Church, united under the Superior Epifcopal Order, and all engaged in the fame great Defign of Propagating the Gofpel; and to this End keeping up a Brotherly Correfpondence, by meeting together at certain Times, as fhall be moft convenient for mutual Advice and Affiftance.

Second-

Secondly, *With Refpect to their Pa- rochial Cure.*

THAT they confcientioufly obferve the Rules of our Liturgy in the Performance of all the Offices of their Miniftry.

II. That befides the ftated Service appointed for Sundays and Holy-days, they do, as far as they fhall find it practicable, publickly read the daily Morning and Evening Service, and decline no fair Opportunity of Preaching to fuch as may be Occafionally met together from Remote and Diftant Parts.

III. That they perform every part of Divine Service with that Serioufnefs and Decency, that may recommend their Miniftrations to their Flock, and excite a Spirit of Devotion in them.

IV. That the chief Subjects of their Sermons be the great Fundamental Principles of Chriftianity, and the Duties of a fober, righteous, and godly Life, as refulting from thofe Principles.

V. That they particularly preach againft thofe Vices, which they fhall obferve to be moft Pre-dominant in the Places of their Refidence.

VI. That they carefully inftroct the People concerning the Nature and Ufe of the Sacraments

ments of Baptism and the Lord's-Supper, as the peculiar Institutions of Christ, Pledges of Communion with him, and Means of deriving Grace from him.

VII. That they duly consider the Qualifications of those adult Persons, to whom they administer Baptism; and of those likewise whom they admit to the Lord's-Supper, according to the Directions of the Rubricks in our Liturgy.

VIII. That they take a special Care, to lay a good Foundation for all their other Ministrations, by Catechizing those under their Care, whether Children or other ignorant Persons, explaining the Catechism to them in the most easie and familiar Manner.

IX. That in their Instructing *Heathens* and *Infidels*, they begin with the Principles of natural Religion, appealing to their Reason and Conscience; and thence proceed to shew them the Necessity of Revelation, and the Certainty of that contained in the Holy Scriptures, by the plain and most obvious Arguments.

X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of *England*; those that oppose us, or dissent from us, to convince and reclaim them, with a Spirit of Meekness and Gentleness. XI.

XI. That those whose Parishes shall be of large extent, shall, as they have Opportunity and Convenience, officiate in the several Parts thereof, so that all the Inhabitants may by turns partake of their Ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another of those Places, as the Necessities of the People shall require.

XII. That they shall, to the best of their Judgments, distribute those small Tracts given by the Society for that Purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best Use of them; and that such useful Books, of which they have not a sufficient Number to give, they be ready to lend to those who will be most careful in reading and restoring them.

XIII. That they encourage the setting up Schools for the teaching of Children; and particularly by the Widows of such Clergy-Men as shall die in those Countries, if they be found capable of that Employment.

XIV. That each of them keep a Register of his Parishioners Names, Profession of Religion, Baptism, &c. according to the Scheme annex'd N^o. I. for his own Satisfaction, and the Benefit of the People.

Thirdly,

*Instructions for Schoolmasters Employ'd
by the Society, &c.*

Notitia Parochialis; Or, An Account to be sent Home every Six Months to the Society by each Minister, concerning the Spiritual State of their respective Parishes.

N^o. II.

I.	Number of Inhabitants.	
II.	No. of the Baptized.	
III.	No. of Adult Persons Baptized this Half Year.	
IV.	No. of Actual Communicants of the Church of England.	
V.	No. of those who profess themselves of the Church of England.	
VI.	No. of Dissenters of all Sorts, particularly Papists.	
VII.	No. of Heathens and Infidels.	

I. THAT they well consider the End for which they are employ'd by the Society, viz. the Instructing and disposing Children to believe and live as Christians.

II. In order to this end, that they teach them to read truly and distinctly, that they may be capable of reading the Holy Scriptures, and other pious and useful Books; for the informing their Understandings, and regulating their Manners.

III. That they instruct them thorowly in the Church Catechism, teach them first to read it distinctly and exactly, then to learn it perfectly by heart, endeavouring to make them understand the sense and meaning of it, by the help of such Expositions as the Society shall send over.

IV. That they teach them to Write a plain and legible Hand, in order to the fitting them for useful Employments; with as much Arithmetick as shall be necessary to the same Purpose.

V. That they be industrious, and give constant attendance at proper School-hours.

E 2

VI. That

VI. That they daily use, Morning and Evening, short and proper Prayers with their Scholars in the School, and teach them Prayers and Graces to be used by themselves at home.

VII. That they oblige their Scholars to be constant at Church on the Lord's-Day, Morning and Afternoon, and at all other times of publick Worship; that they cause them to carry their Bibles and Prayer-Books with them, instructing them how to use them there, and how to demean themselves in the several parts of Worship; that they be there present with them, taking Care of their reverent and decent Behaviour, and examine them afterwards as to what they have heard and learn'd.

VIII. That when any of their Scholars are fit for it, they recommend them to the Minister of the Parish, to be publickly Catechiz'd in the Church.

IX. That they take especial Care of their Manners, both in their Schools and out of them, warning them seriously of those Vices to which Children are most liable, teaching them to abhor Lying and Falshood, and to avoid all sorts of Evil-speaking; to love Truth and Honesty; to be Modest, Gentle, Well-behav'd, Just, and Affable, and Courteous to all their Companions, respectful to their Superiours, particularly towards all

all that Minister in holy things, and especially to the Minister of their Parish; and all this from a sense and fear of Almighty God, endeavouring to bring them in their tender Years to that sense of Religion which may render it the constant Principle of their Lives and Actions.

X. That they use all kind and gentle Methods in the Government of their Scholars, that they may be lov'd as well as fear'd by them; and that when Correction is necessary, they make the Children to understand that it is given them out of kindness, for their good, bringing them to a sense of their Fault, as well as of their Punishment.

XI. That they frequently consult with the Minister of the Parish in which they dwell, about the Methods of Managing their Schools, and be ready to be advis'd by him.

XII. That they do in their whole Conversation shew themselves Examples of Piety and Virtue to their Scholars, and to all with whom they shall converse.

XIII. That they be ready as they have opportunity, to teach and instruct the *Indians* and *Negroes*, and their Children.

XIV. That they send to the Secretary of the Society, once in every six Months, an Account of the State of their respective Schools, the Number of their Scholars, with the Methods and Success of their Teaching.

PRAY-

PRAYERS for the Use of the Charity-Schools in America.

A Morning Prayer for the Master and Scholars.

PRaised be the Lord from the rising up of the Sun, to the going down of the same. Thou art our God, and we will Praise thee; thou art our God, and we will thank thee.

Thou hast made us after thine own Image; thou daily preservest and providest for us; thou hast redeemed us by the precious Blood of thy dear Son; thou hast given us thy holy Word for our direction, and promis'd thy holy Spirit for our assistance; thou hast rais'd up to us Friends and Benefactors, who have taken care of our Education and Instruction; thou hast brought us together again this Morning to teach and to learn that which may be profitable to us.

For

For these and all thy favours Spiritual and Temporal, our Souls do Bless and Magnifie thy holy Name, humbly beseeching thee to accept this our Morning Sacrifice of Praise and Thanksgiving, through *Jesus Christ* our Lord.

And do thou, O Lord, who hast safely brought us to the beginning of this day, defend us in the same by thy mighty Power; and grant that this day we fall into no Sin, neither run into any kind of danger, but that all our doings may be ordered by thy Governance, to do always that which is righteous in thy sight, through *Jesus Christ* our Lord.

Particulary we beg thy Blessing upon our present Undertaking. Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual Help; that in these and all our Works, begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy Mercy obtain everlasting Life, through *Jesus Christ* our Lord.

Enlighten, we pray thee, our Understandings, strengthen our Memories, sanctify our Hearts, and guide us in our Lives. Help us to learn and to practise those things which are good; that we may become serious Christians, and useful in the World, to the Glory of thy great Name, the Satisfaction of those who have so kindly provided

provided for our Souls and Bodies, and our own present and future Well-being.

Let thy Blessings be abundantly bestow'd upon all our Friends and Benefactors, particularly on the Society Erected for the Propagation of the Gospel. Prosper thou the Work of their hands, O Lord, prosper thou their handy-Work.

These Prayers both for them and our selves, we humbly offer up, in the Name of thy Son *Jesus Christ* our Redeemer, concluding in his most perfect Form of Words; *Our Father, &c.*

An Evening Prayer for the Master and Scholars.

ACcept, we beseech thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving-kindness to us, particularly for the Blessings of this Day, for thy gracious Protection and Preservation, for the Opportunities we have enjoy'd for the Instruction and Improvement of our Minds, for all the comforts of this Life, and the hope of Life everlasting, through *Jesus Christ* our Redeemer. Forgive,

Forgive, most merciful Father, we humbly pray thee, all the Errors and Transgressions which thou hast beheld in us the Day past, and help us to express our unfeigned Sorrow for what has been amiss, by our care to amend it.

What we know not, do thou teach us, instruct us in all the particulars of our Duty both towards thee and towards Men, and give us Grace always to do those things which are good, and well-pleasing in thy sight, through *Jesus Christ* our Lord.

Whatsoever good Instructions have been here given this day, grant that they may be carefully remember'd, and duly followed: and whatsoever good desires thou hast put into any of our Hearts, grant that by the assistance of thy Grace they may be brought to good Effect, that thy Name may have the Honour, and we, with those who are assistant to us in this Work of our Instruction, may have comfort at the day of Account, through our Lord and Saviour *Jesus Christ*.

Lighten our Darknels we beseech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, continuing to us the Blessings which we enjoy, and helping us to testify our Thankfulness for them, by a due use and improvement of them.

F Bless,

Bless, O Lord, we beseech thee, all our Friends and Benefactors, particularly that Society for which we are bound in especial manner to pray. Direct and prosper all their pious Endeavours for the Propagation of thy Gospel in the World.

These Praises and Prayers we humbly offer up to thy divine Majesty, through the mediation of thy Son *Jesus Christ* our Lord, in whose holy Name and Words we Sum up all our desires;

Our Father, &c.

A Morning Prayer to be used daily by every Child at Home.

GLory be to thee, O Lord, who hast preserved me from the Perils of the Night-pait, who hast refresh'd me with Sleep, and rais'd me up again to Praise thy holy Name.

I humbly Worship thee, O God, my heavenly Father, through *Jesus Christ* my Redeemer, and I do again devote my self to thee, desiring to serve thee faithfully this and all the days of my Life.

Help

Help me to remember thee, my Creator, in the days of my Youth.

Preserve me from those Errors and Follies, to which the frailty of my Age does most expose me, and keep me innocent from every great Offence.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good; that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my Superiors, that I may fear and love thee above all, that I may love my Neighbour as myself, and do to every one as I would they should do unto me.

Let thy good Providence defend me this day from all Evil; let the Grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray thee, in my Learning, and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

I humbly beg thy Blessing upon all my Relations and Friends [^{* Let these Words be inserted, or omitted, or changed, as occasions require.} particularly my Father and Mother, my Brothers and Sisters, and every one in this House;] Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit my self to thee, O Lord,
in the Name of *Jesus Christ* my Saviour, and in
the Words which he himself hath taught me;
Our Father, &c.

*An Evening Prayer to be used daily by
every Child at Home.*

GLORY be to thee, O Lord, who hast pre-
served me the Day past, who hast defend-
ed me from all the Evils to which I am con-
stantly expos'd in this uncertain Life, who hast
continued my Health, who hast bestow'd upon
me all things necessary for life and godliness.

I humbly beseech thee, O heavenly Father, to
pardon whatsoever thou hast seen amiss in me
this day, in my Thoughts, or Words, or Actions.
(*particularly*) &c. *

* Here let
the Child
mention any
particular
faults which
he knows
himself to
have been
guilty of.

Assist me, I pray thee, in making it my con-
stant endeavour to resist and conquer every evil
Inclination within me, and every Temptation
from without.

Help me daily to increase in the Knowledge
and Love of thee, my God, and of my Saviour
Jesus Christ.

Shew me the way in which I should walk,
whilst I am young, and grant that I may never
depart from it.

Bless to me, I pray thee, whatsoever good
Instructions have been given me this day, help-
ing me carefully to remember them, and duly
to improve them; that I may be ever growing
in Knowledge, and Wisdom, and Goodness.

I humbly commit my Soul and Body to thy
Care this Night, begging thy gracious Protection
and Blessing.

And all these Blessings which I ask for my self,
I heartily desire for my Relations and Friends, and
every one in this House. Let it please thee to
guide us all in this life present, and to conduct us
to thy heavenly Kingdom, through *Jesus Christ*
our only Lord and Saviour, in whose Words I
conclude my Prayers. *Our Father, &c.*

A Short Prayer for every Child, when they first come into their Seats at Church.

LORD, I am now in thy House; assist, I pray thee, and accept of my Services. Let thy holy Spirit help my Infirmities, disposing my Heart to seriousness, attention, and devotion, to the Honour of thy holy Name, and the Benefit of my Soul, through *Jesus Christ* our Saviour.
Amen.

Before they leave their Seats, thus;

Blessèd be thy Name, O Lord, for this opportunity of attending thee in thy House and Service. Makè me, I pray thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services through our only Mediator *Jesus Christ*.
Amen.

A Grace before Meat.

SAnctify, O Lord, *I beseech thee, these thy *w. good Creatures to †my Use, and *me to †our. *Us. thy Service, through *Jesus Christ* our Lord.
Amen.

A Grace after Meat.

Blessèd and Praised be thy holy Name, O Lord, for these and all thy other Blessings bestow'd upon *me, through *Jesus Christ* our *Us.
Lord. *Amen.*

E I N I S.

THE ARS MORIENDI

(EDITIO PRINCEPS, circa 1450).

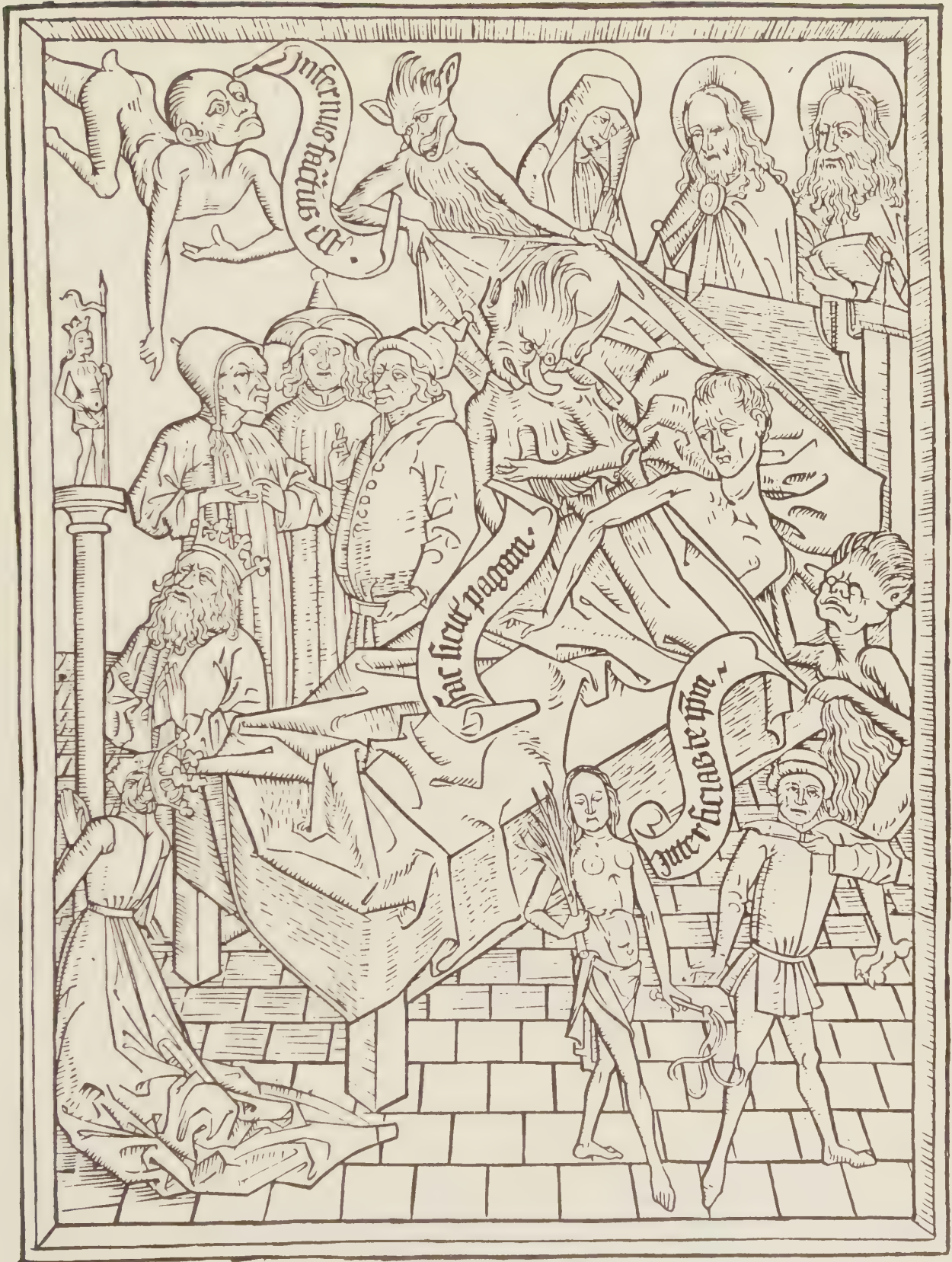
*A Reproduction of the Copy in the
BRITISH MUSEUM.*

The Introduction urges making an adequate preparation for death	4-5
The Devil comes to the dying person and encourages dis- belief in the Christian Revelation	6-7
The Good Angel quickly comes to the man's aid, strength- ening his Christian Faith	8-9
The Devil then attacks the man's Christian Hope, encourag- ing Despair	10-11
The Good Angel again enters the battle and rekindles Hope .	12-13
The Devil next tempts the dying one with impatience under his infirmities, which is a sin against Charity or Christian Love	14-15
The Good Angel again routs the Devil by urging Patience . .	16-17
The Devil next tempts the dying man with Spiritual Pride (Vain Glory), the chief of the Mortal Sins	18-19
The Good Angel returns to counsel Humility, which leads the Devil momentarily to confess that he has lost ("Victus sum.")	20-21
The Devil next tempts the dying man with Avarice or Cupidity.	22-23
The Good Angel encourages Liberality, reminding him that "Blessed are the poor, for theirs is the kingdom of Heaven."	24-25
The sick man is then urged to confess his sins and receive absolution. In the picture, one sees his soul being ac- cepted by the angels from Heaven	26-27

Ars moriendi

Omnis secundum philosophum Tercio ethicorum
 Quam terribilium mors corporis sit terribilissima
 morti tamen anime nullatenus est comparanda
 Teste augustinus qui ait: maior est dampnum in amissio-
 ne viuis anime q̄ nulle corporū teste etiam Bernardo qui
 dicit: Totus iste mundus ad viuis anime precium estimari
 non potest. Mors ergo anime tanto est horribilior atq;
 detestabilior q̄to anima corpore est nobilior atq; preciosior
 Cum ergo anima tante p̄ciuitatis existat et dyabolus
 pro morte ipsius eterna hominē in extrema infirmitate
 maximis temptationibus infestet Ideo summe necessari-
 um est ut homo anime sue prouideat ne morte illa p̄da-
 tur. Ad qd maxime expediens est ut quilibet artem
 bene moriendi de qua est p̄ns intencio frequenter per o-
 culū habeat atq; extremā infirmitatē mente sua reuoluat
 quia ut ait Gregorius. Valde se sollicitat in bono ope
 qui semper cogitat de extremo fine. Nam si futurū malum
 preconferetur. facilius tollerari potest. Iuxta illud.
 Futura si presciantur leuius tollerantur. Sed rarissime
 aliquis se ad mortem disposuit tempelne eo q̄ quilibet
 diuinus se victurū existimet neq̄ credens se tam cito mo-
 riturū. qd inli nctu dyaboli fieri certū est. Nam plures p̄
 talem ianem spem sepos neglexerunt. indispoliti morientes
 Et ergo nullatenus infirmo detur spes nimia corporis sanita-
 tis consequende. Nam secundū cancellariū parisiensem sepe p̄
 talem falsam consolationē et fictam sanitatis confidentiam
 certam incurrit homo damnationē. Aute omnia ergo induca-
 tur moriturus ad ea que uersario ad salutem requiruntur.
 Primo ut credat sicut bonus xpianus credere debet. letus
 quoq; q̄ in fide xp̄i et ecclesie morietur unitate et obedientia.

Secundo ut recognoſcat ſe deū grauiter offendit et
 inde dolcat. Tercio ut pponat ſe veraciter emendare ſi ſup-
 vixerit et nūq̃ amplius peccare. Quarto ut indulgeat
 ſuis offenſoribus ppter dam et remitti petat ab hijs quos
 ipſe offendit. Quinto ut ablata reſtituat. Sexto ut cognoſ-
 cat pro ſe mortuū eſſe xp̃m et q̃ aliter ſaluari non poteſt
 niſi p meritū paſſionis xp̃i de quo agat deo gracies inq̃tū
 valet. Ad que ſi bono corde reſponderit ſignū eſt q̃ ſit de mi-
 nicro ſaluandor. Deinde ſtudioſe induor̃tur ad debitū vſum
 ſacramentorū eccleſie. Primo ut p veram contricionem in-
 tegram faciat confeſſionē. alia etiam ecclie ſacramēta deuote
 recipiendo. Quilquis vero de p̃uillis ab alio interrogatus
 i informatus nō ſit ſeipm̃ interroget conſiderando ſi ſit
 diſpoſitus ut prefertur. Qui autem ſic diſpoſitus eſt ſe
 totū paſſionē xp̃i cōmittat. continue eam reuivando
 atq; meditando. nam per hoc omnes temptationes
 dyaboli et in fide maxime ſuperantur. Vnde nota-
 dum q̃ morturi grauiorē habent temptationes
 q̃ vniquam prius habuerunt. Et ſunt quinq; ut poſ-
 tea patebit. Contra quas angelus ſuggerit eis quin-
 q; bonas inſpirationes. Sed ut omnibus iſta materia
 ſit fructuoſa et nullus ab ipſius ſpeculatione ſedudan-
 tur ſed inde mori ſalubriter diſcat tam lūtris tantum
 lūato deſeruentibus q̃ ymaginibus laico et litterato
 ſimul deſeruentibus cunctorum oculis obicitur. Que
 duo ſe mutuo correſpondentes habent ſe tamq̃ ſpeculum
 in quo preterita et futura tamq̃ preſentia ſpeculantur.
 Qui ergo bene mori velit iſta cum ſequentibus diligen-
 ter conſideret.



Tentacio dyaboli de fide

Ex quo fides est totius salutis fundamentum et sine ea nulli omnino potest esse salus teste Augustino qui ait fides est bonorum omnium fundamentum et humane salutis incunum. Et bernardo dicente. fides est humane salutis incunum siue hac nemo ad filiorum dei numerum potest pertinere sine hac omnis labor hominis est vacuus. Ideo dyabolus totius humane generis inimicus totis viribus hominem in extrema infirmitate ab illa totaliter auertere nititur vel saltem ad deuiandum in ea ipsum inducere laborat dicens. tu miser in magno stas errore. non est sicut credis vel sicut predicatur Infernus fractus est. quicquid homo agat licet aliquem vel seipsum occidat tum indiscerta pena sicut aliqui fecerunt vel ydola adorant ut reges paganorum et plures pagani faciunt nomine in finem idcirco est quia nullus reuertitur dicens tibi veritatem et sic fides tua nichil est. Hys et similibus dyabolus maxime laborat ut hominem in extremis agentem a fide auertat quia bene scit. Si fundamentum ruat. omnia superedificata necessario ruunt.

Secundum tamen quod dyabolus in nulla temptatione hominem cogere potest nec etiam aliquo modo preualere ut sibi consentiat quod diu vltimam rationis habuerit. nisi sponte voluerit consentire. quod certe super omnia cauendum est. Vnde apostolus. fidelis deus qui non patietur vos temptari super id quod potestis sed faciet cum temptatione prouentum ut possit sustinere.



Bona inspiratio angeli de fide

Oltra primam temptationem dyaboli dat angelus bona inspirationem dicens **O** homo ne credas pestiferis suggestionibus dyaboli cum ipse sit invidax. Nam inveniendo prothoparentes decipit nec aliquo modo infide dubites licet sensu vel intellectu comprehendere non valeas quia si comprehendere posses nullatenus esset meritoria iuxta illud gregory. Fides non habet meritum cum humano ratio prebet expulsum. Sed memento verba sanctorum patrum scilicet sancti pauli ad hebreos x. dicens Sine fide impossibile est placere deo. Et iohannis tercio. Qui non credit iam iudicatus est. Et bernardi dicens Fides est primogenita inter virtutes. Et iterum. Beatior fuit maria percipiendo fidem xpi quam carmen xpi. Considera etiam fidem antiquorum fidelium. Abraham ysaac et iacob et quorundam gentium scilicet iob raab meretricis et similia. Similiter fidem apostolorum nec non inmutabilium martirum confessorum atque virginum. Nam per fidem omnes antiqui et moderni placuerunt. Per fidem sanctus petrus super aquas ambulavit. Sanctus iohannes venenum sibi propinatum sine uocamento bibit. Montes caspij orante alexandro per fidem adiuvari sunt. Et ideo fides adeo merito benedicta. propterea viriliter debes resistere dyabolo et firmiter credere omnia mandata ecclesie. quia sancta ecclesia errare non potest cum a spiritu sancto regatur...

Nota quicquid infirmus sentit se temptari contra fidem cogitet primo quia necessaria est fides quia sine ea nullus salvari potest. Secundo cogitet quod utilis est quia potest omnia dicente domino Omnia possibilia sunt credenti. Et iterum Quodcumque orantes petieritis credite quia accipietis. Et sic infirmus facilius dei gratia dyabolo resistet. Quare etiam bonum est ut symbolum fidei circa agonizantem alta voce dicatur pluriesque repetatur ut per hoc infirmus ad fidei constantiam amoveatur et daemones qui illud audire abhorrent abigantur.



Temptatio dyaboli de despacione
 Secundo dyabolus temptat hominem infirmum p despacio-
 nem que est contra spem atqz confidentiam quam homo
 debet habere in deum. Cum enim infirmus doloribus cruciatur i
 corpore tunc dyabolus dolorem dolori supaddit obiciendo sibi pcca
 sua presertim non confessa ut eum in despacione inducat dicens.
 Tu miser vide pcca tua que tanta sunt ut unqz veniam acquiri
 possis ita ut dicere possis cum caym. Maior est mea iniquitas
 qz ut veniam merear. Ecce quomodo dei precepta transgressus
 es. nam deum super omnia non dilexisti hominibus iuriam
 intulisti. et tamen bene scis qz nullus potest saluari nisi seruaue-
 rit mandata dei quia dñs dicit. Si vis ad vitam ingredi serua
 mandata. sed superbe auare luxuriose gulse iracunde inuide
 accidiose vixisti attamen predicari audisti qz ppter vnu peccatum
 mortale homo potest dampnari. Iul super septem oia miseri-
 cordie non implisti. que tamen dominus precipue inquireret
 in extremo die ut ipse uet testatur. dicens hys qui a sinistris
 sunt. Ite in ignem eternum. Nam etiam et non dedisti in ma-
 dum iudicium et non dedisti michi potum etc. Et ideo iacobus
 dicit. Iudiciu sine misericordia erit illi qui sine misericordia
 fuit super terram. Vides etiam qz plure nocte et die in lege
 dei vigilantissime laborantes qui tamen nullatenus de sa-
 lute sua presumere audent quia nullus scit an odio vel amo-
 re dignus est et ergo nulla spes salutis tibi relinquitur
 Per ista et similia inducat hominem in despacionem que super
 omnia mala est vitanda cum misericordiam dei offeudat que
 sola nos saluat teste propheta. Misericordie domini quia non
 consumpti sumus. Et augustinus dicit. Quisquisqz positus
 in peccato si de venia vera despauerit misericordiam funditus
 perdit nichil enim sic deum offeudit qz despacio



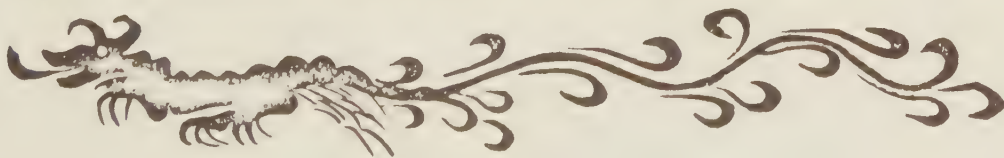
Bona inspiratio angli contra desperationē

Contra scđam tēptationē dyaboli dat angls bonā inspirationē
 dicens o homo quare desparas licet eū totū latrocinia furta et
 homicidia petrales quot sunt maris gutte et arene. etiā si sol
 totius mundi pōra quinsisses. sciam si de eisdem unq̃ prius pe
 nitentiā egisses. nec ea confessus fuisses. nec etiam modo ad con
 fitendū ea facultatē haberes nichilominus despare nō debes.
 quia ī tali casu sufficit sola contritio interior. Meste p̃s. Sor contri
 tū et humiliatū deus nō despiciet. Et ezechiel ait. Quacūq̃ ho
 ra pccor īgremuerit. saluus erit. Vnde Bernardus ait. Maior
 est dei pietas q̃ quis īiquitas. Et augustinus. Plus potest
 deus misereri q̃ homo peccare. In casu etiā quo tibi constaret
 q̃ de numero dampnandorū esses neq̃quā adhuc despare debes
 eo q̃ p desperationē nichil aliud agitur nisi q̃ p eam p̃ssimus
 deus multo magis offenditur et alia pōra fortius aggravant.
 pena quoq̃ eterna usq̃ īnitū augmetatur. Xp̃s etiā pro
 pccoribus crucifixus ē et nō pro uicis ut ip̃ciet testatur di
 cris. Nō ueni uocāe iustos sed pccōres. Exemplū hēas ī petro
 xp̃m negāte paulo eccl̃az p̃sq̃te. mattheo et zacheo publicanis.
 maria magdalena peccatrice ī muliere dephēta ī adultio. Iuliane
 uirga xp̃m ī cruce pendente. maria egypciaca &c.
 Nō q̃ cito infirmus scitit se tēptari p desperationē cogitet q̃
 ip̃a est peior et dampnabilior oīmbus pccis. et q̃ nūquam debet
 admitti ppter quēcūq̃ etiā pōra. Nam ut dicit augustinus.
 Plus peccauit iudas despando q̃ iudei crucifigendo xp̃m.
 Scđo cogitet q̃ utilis et necessaria ē spes. quia scđm celo struū
 est salus n̄re anchora uite n̄re fundamentū. dux itineris quo
 itur ad celū. Et ideo nūquā ē relinquēda ppter etiā quēcūq̃ pōra



Temptatio dyaboli de impaciencia

Tercio dyabolus temptat hominem infirmum per impacienciam que oritur ex magna infirmitate dicens. Si tu pateris istum dolorem gravissimum qui est intolerabilis omnium creature et tibi penitus inutilis nec etiam tuis exigentibus demeritis dolor tantus tui deberet causari. Nam scriptum est. In peius benignior temptatio facienda. Etiam quod multum gravat nullus tibi compatitur quod contra omnem rationem fieri nemo dubitat licet autem amici ore compatiantur tamen maxime propter bona reliquenda tuam mortem mente desiderant. anima quidem corpore exuta vi per prius diei spacium pro omni substantia relicta corpus tuum hospitari voluit. Istis et similibus ad impacienciam que est contra caritatem qua tenemur deum diligere super omnia videtur dyabolus hominem ducere ut sic merita sua perdat. Nota quod mortuus maximus dolor corporis accidit hijs precipue qui non morte naturali que raro est sicut docet experientia manifesta sed frequenter ex accibus puta febre vel apostemate vel alia infirmitate gravi et afflictiva atque longa dissolvuntur que quidem infirmitas plerisque et precipue ad mortem indispositos et iuste morientes adeo reddit impacientes atque murmurantes ut plerumque ex nimio dolore in impaciencia amentes atque insensati videantur sicut sepe visum est in vultibus. Ex quo vere constat quod tales vix in vera deficiant caritate teste Hieronymo qui ait. Si quis cum dolore egrotudinem vel mortem patitur seu accipit lignum est quod sufficienter deum non diligit. Et paubus ait. Caritas pacis benigne est.

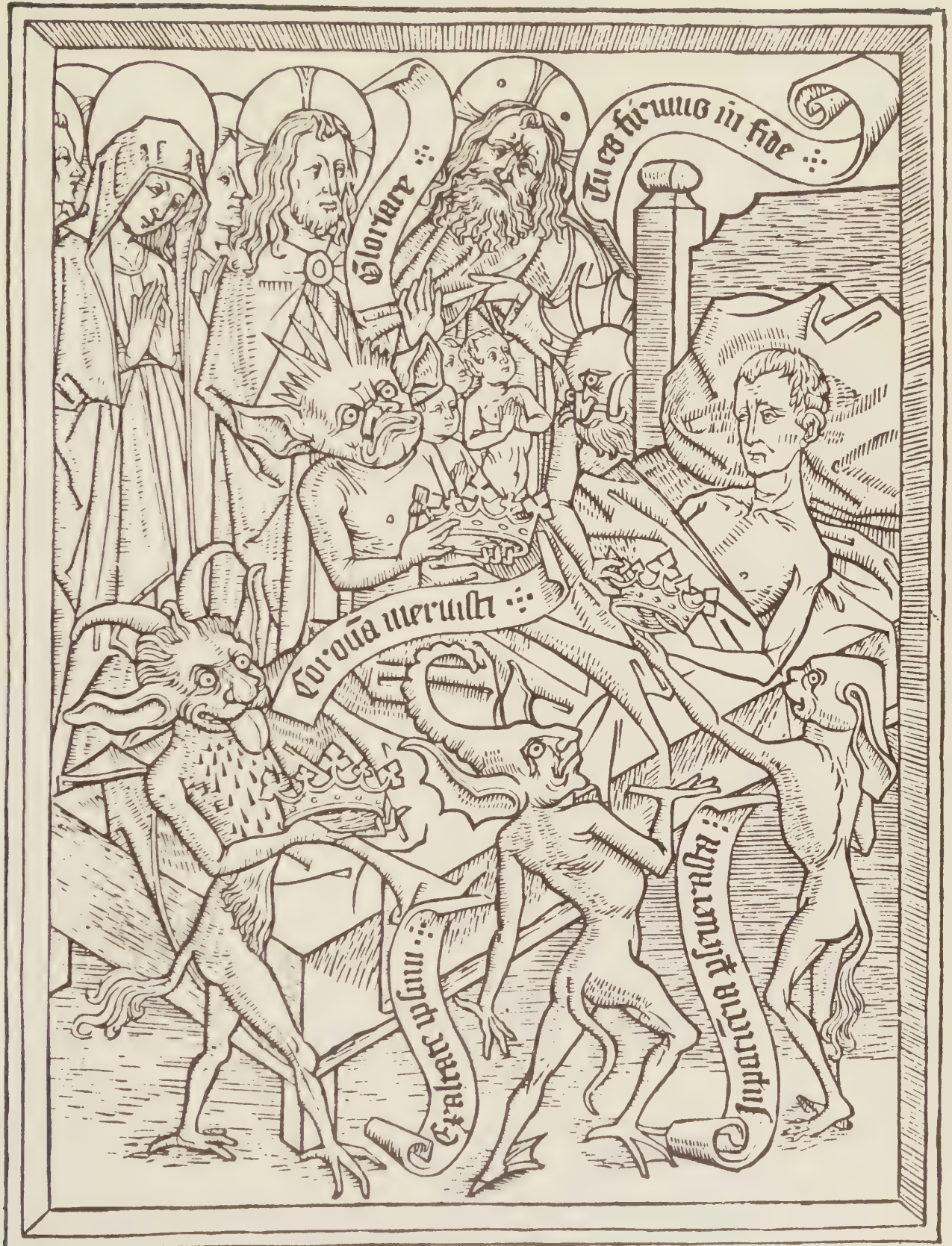




Bona inspiracio angeli de paciencia

Contra terciam temptationē dyaboli dat angelus bonā inspirationē dicens **O** homo auerte ab impaciā animi tū p quā dyabolus suis mortiferis instigationibus nichil aliud q̄ anime tue detrimentum querit, nā p impaciā et murmur animā pditur. sicut p paciā possidetur. teste Gregorio qui ait Regnū celozū nullus murmurans accipit. At igitur infirmitatis quē respectu meritorū tuozū leuis est. non tedeat cum ipā ante mortem sit quasi quoddam purgatorium cum tolleratur uti oportet videlicet patienter et libenter cum gratitudine, quia nō solum gratitudine opus est in hīs quē sunt ad consolationē sed etiam quē sunt ad afflictionē. quia ut gregorius ait. Misericorditer deus tempore adhibet scueritatē ne eternam inferat vlcionē. Et aug⁹. Dūe hic vix et sēra ut mētū michi p̄cas. Nulle ergo tribulationes te p̄turbent quia xp̄m nolle te relinquere oūdiunt iuxta illud Aug⁹. Mala quē nos hic p̄uiūt ad deū nos ire opellunt. Non igitur anime salus approbatur in carnis beneplacitis sed potius eterna dampnatio iuxta illud Aug⁹. Signū manifeste dampnationis est beneplacita assēni et a mūdo diligi. Et iterū mirū est q̄ oūib⁹ ieterū dāp- uandis oīs lapides nō surgūt ī solaciū. sed magis mirū est q̄ oūib⁹ ieterū saluandis oīs lapides nō surgūt in piculū. Repelle ergo a te impaciā t̄p̄ pestē virulentā et assume paciā scutū fortissimū quo oīs inimici anime facilliter supantur et respice xp̄m patientissimū et omes sanctos vltq̄ ad mortem.

Nota cum infirmus sentit se temptari p impaciā glideret p̄mo q̄ uocia ē impaciā. quia ipm inquietando et p̄turbando a deo auertit quia dñs dicit Sup quē requiescet sp̄s meus nisi sup quietū et humilē corde. Secundo glideret q̄ paciā ē sollicitate seruanda. p̄mo quia ē nōcia. Vnde paulus paciā est vobis nōcia. Et dñs. Nunc oportuit pati xp̄m et ita ītrare in gloriā suā. Et gregorius. Nūq̄ seruari concordia nisi p paciā valet. Secundo quia ē vtilis. Vnde dñs In paciā v̄ra possidebitis aīas v̄ras. Et gregorius. Melioris meriti est aduersa tollerare q̄ bonis opib⁹ insidare. Idem Sine ferro martires esse possumus si paciā i animo veraciter seruamus. Et salomon Melior est paciens viro forti et qui dñatur animo suo expugnatore urbium.



Temptacio dyaboli de vana gloria

Quarto dyabolus temptat hominem infirmum per simpliciū complacentiam que est supbia spiritualis per quam dei otis et religiosus atque perfectus magis est infelix. Cum enim hominem ad deviandum a fide aut in despacionem aut ad impacienciam non potest inducere tunc aggreditur cum per sui ipsius complacentiam tales in eum iaculans cogitationes. **P**er quod firmus es in fide quod fortis in spe et quod constanter pacies in tua infirmitate quoniam multa bona operatus es maxime gloriari debes quia non es sicut ceteri qui infinita mala perpetraverunt et tamen solo gemitu ad celestia regna peruenierunt igitur regnum celorum tibi iure negari non potest quia legitime certasti. Accipe ergo coronam tibi paratam et sedem excellentiorem pre ceteris optinebis. Per ista et similia dyabolus instantissime laborat hominem inducere ad spirituales superbiam sive ad sui ipsius complacentiam.

Pro quo notandum quod ista superbia multum est vitanda. Primo quia per eam homo efficitur similis dyabolo nam per solam superbiam de angelo factus est dyabolus. Secundo quia per ipsam homo videtur committere blasphemiam per hoc quod bonum quod a deo habet a se presumit habere. Tercio quia tanta posset esse sua complacentia quod per hanc dampnaretur. Unde gregorius Reminiscendo quis boni quod gessit dum se apud se erigit apud auctorem humilitatis cadit. Et augustinus. Homo si se iustificaverit et de iusticia sua presumpserit cadit.



Bona inspiracio angli contra vanā gloriā.
Contra quārtā temptacionē dyaboli dat angelus bonā
 inspirationē dicens. Miser cū tu superbis ascribendi
 tibi ipi constanciā in fide spe et paciencia quic tū soli deo as-
 cribenda est cū nichil boni ate habcas dñō dicente. Siue me
 nichil potestis facere. Et alibi scriptū est. Non tibi arroges nō
 te iactes non te insolenter extollas nichil de te psumas nichil
 boni tibi tribuis. Et dñs ait quī se exaltat humiliabitur.
 Et iterū. Nisi efficiamur sicut pūilis iste nō intrabitis
 in regnū celozū. Humilia ergo te et exaltaberis dicente
 dñō. Qui se humiliat exaltabitur. Et ang. Sit humilias
 deus descendit ad te, si te exaltas deus recedet ate. Ait ergo
 mentē tuā a supbia quic luciferū quondā anglozū pulcherri-
 um fecit dyabolozū deformissimū et de alta celozū proiecit
 ad inferi profunda quic etiam fuit causa omniū peccatoz.
 Unde bernardus. Inicū omnis peccati et causa totius pē-
 cationis est supbia. Idem. Tolle hoc viciū et sine labore omnia
 vicia reserantur.
 Unde singulariter notandum q̄ quicūq; moriturus sentit
 se temptari per supbiā debet primo cogitare q̄ supbia tau-
 tū deo displicūt q̄ sola ipius occasione nobilissimam crea-
 turam luciferū cū omib; sibi adherentib; de celis
 relegauit in eternū dampnando. Et sic ex tali consideracio-
 ne se humiliat atq; deprimat sua recogitando peccata
 quia ignorat an odio vel amore dignus sit. Unde debet
 p̄cipue capere exemplū a sancto anthonio cū dyabolus dix-
 it. O anthoni tu me viciisti cū cū volo te exaltare tu deprimis
 cū te volo deprimē tu te erigis. Sedo debet cogitare q̄ hūilitas
 tū deo placuit q̄ p̄cipue ipius occasione gloriosa virgo ma-
 ria deū concepit et sup choros angelozū exaltata est. ~



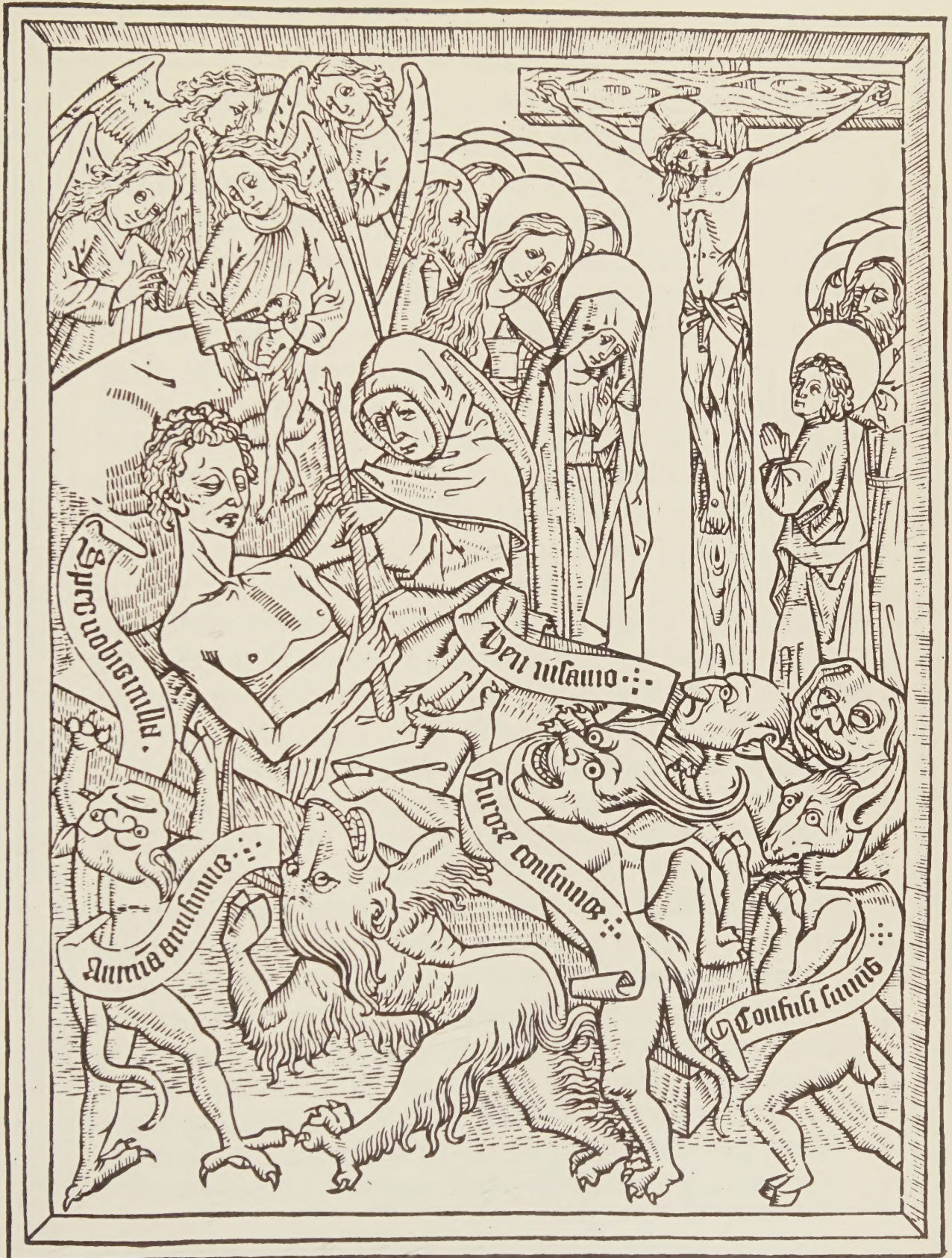
Temptatio dyaboli de auaricia

Omnis temptatio dyaboli est auaricia magis secularis et carnalis infestans que est nimia occupatio temporalium atque exteriorum circa uxores et amicos carnales seu corporales diuitias atque alia que magis in vita sua dilexerunt per que dyabolus hominem maxime uocat in fine dicens. Quia tu iam reliquas omnia temporalia que sollicitudinibus et laboribus maximis sunt congregata etiam uxorem proles consanguineos amicos carissimos et omnia alia huius mundi desiderabilia quorum te societati adhuc interesse tibi magnum foret solacium ipse quoque magnum boni occasio. Hec et similia dyabolus homini in extremis de auaricia presertat ut sic per amorem et cupiditatem terrenorum auertat amore dei et propria salute. Unde singulariter notandum quod maxime caneri debet ne cum quod moriente anima corporales uxor liberi diuitie et alia temporalia ad memoriam reducantur nisi in quantum illud infirmi spiritualis sanitas postulet aut requirat quia alias maxime periculosum esset. tum sic ab hijs que spiritus et salutis sunt quibus maxime tunc omnibus viribus interioribus et exterioribus intendendum est reuocantur ad ista misera temporalia et carnalia tunc cum maxima sollicitudine a memoria et mente remouenda in quibus certe tunc occupari est valde periculosum.



Bona inspiratio angli contra auariciā

Contra quātrā temptatiōē dyaboli dat' angel' bonā in-
 spiratiōē dicens. O homo aūte aures tuas a mortife-
 ris suggestiōibus dyaboli quibus te uertere et inficē cona-
 tur est omnia temporalia totaliter post pone quoz inuiciora vniq;
 nichil salutis conferre potest. sed magis impedimentū me-
 mor vboz dñi ad eos qui illis adherent. Nisi quis renūciave-
 rit ouibus q̄ possidet nō potest meus esse discipulus. Itē
 rñ Siquis uenit ad me et nō odit patrē suū et matrē et ux-
 orem et filios et frēs et sorores adhuc nō potest meus esse disci-
 pulus. Itē ad eos qui illis renūciant dicit. Est ouis qui re-
 linquit domū vel frēs vel sorores aut patrē aut matrē aut
 uxorem aut filios aut agros ppter uonē meū centuplū accipi-
 et et uitā eternā possidebit. Memeto etiam paupertatis xp̄i in
 cruce ptependēis. matrē dilectissimā et discipulos carissimos
 ppter tuā salutē spontissime relinquētis. Confidē etia q̄ tot
 uiri sancti tūto contemptu rerū temporalū secuti sūt cū audituri il-
 lud. Vēte bñdicti patris mei possidebunt regnū patrum vobis ab
 origine mūdi. Imprimē ergo ista tūe menti et omnia tristitia tēp
 ualeant a te penitus repellendo cor tuū ad voluntariā paup̄ta-
 tē itēgre comite. et sic regnū celoꝝ ex pmissio tibi debetur dicēte
 dño. Bñ paup̄s spiritu quī ip̄oz est regnū celoꝝ. tēp totū deo q̄
 tibi diuicias gssaret. sempiternas pleuarie quitte totā tuā fidu-
 ciā tēu fundens. Nō quī infirmus sentit se temptari p auariciā
 seu amorē terrenoz. consideret p̄mo q̄ amor terrenoz a deo se-
 parat. quia dei amorē secludit teste gregorio qui ait. Nāto
 quis a sup̄no amore disūgitur q̄to hic inferius ī creaturis de-
 lectatur. Secundo ḡsideret q̄ voluntaria paup̄tas hominē
 beatificat et ad celum ducit dicente dño. Beati paup̄es
 spiritu quī ip̄oz est regnū celoꝝ.



Sagonizans loqui et usum rois habere potuerit fundat oꝛo-
 nes deū p̃mo iuocando ut ip̃m p̃ ineffabilem m̃iam suā et
 virtutē passionis suē suscipere dignetur. Secundo diligenter
 iuocet gloriosam virginē mariam pro sua mediatrice
 Deinde omnes angelos et p̃cipue angelum pro sua cū-
 todia deputatū. Deinde apostolos martires confessoꝛes
 atq; virgines specialius tamen illos quos vel quas
 p̃uis sanis ī veneratione habuit et dilexit quozū yma-
 gines cū ymagine crucif̃xi et beate marie virginis
 ei p̃sententur. Item dicat ter istū versū. Disrūpisti
 domine vincula mea tibi sacrificabo hostiam laudis.
 Nam iste versūs secūdu casidōrū tante creditur esse
 virtutis ut p̃c̃a homīnū dimittantur si ī fine vera confessione
 dicatur. Itē dicat ter hec ṽba vel similia que ī summa beato
 augustinū ascribūt. Pax dñi nr̃i ih̃u xp̃i et ṽtus passionis
 ei⁹ et signū sc̃e crucis et integritas b̃llime ṽginis marie et
 b̃ndictio om̃i sc̃oz ac sc̃az cūstodia angloꝝ necnō suffragia
 om̃i electoz sint iter nūc et om̃is inimicos meos visibiles et ī-
 visibiles ī hac hora mortis mee dñe ultimo dicat. In manus
 tuas cōmendo sp̃m meū. Si autē it̃m⁹ nō sciat oꝛones dicē
 dicat aliquis de astantib⁹ alta voce corā eo oꝛones vel historias
 deuotas ī quib⁹ p̃ridē sane delectabatur. Ip̃e vero oꝛet corde et de-
 siderio vt scit et potest. Vnde nota ex quo tota salus hoīs ī fine
 cōsistat sollicite curare debet vniūquīq; vt sibi de loco vel ami-
 co deuoto fidei et ydoneo p̃uideat q̃ ei t̃xtremus fideliter as-
 sistat ad fidei cōstanciā pacienciā deuotiōis cōfideciā et
 p̃seueranciā ip̃m iuocando animando ac in agonia oꝛones
 deuotas pro eo fideliter dicendo. Sed heū pauci sunt qui in
 morte proximis suis fideliter assistūt interrogando iuocando
 et pro ip̃is oꝛando. p̃serti cū ip̃i morientes nondum mori
 velint et anime morientem sepe miserabiliter p̃chitantur.

